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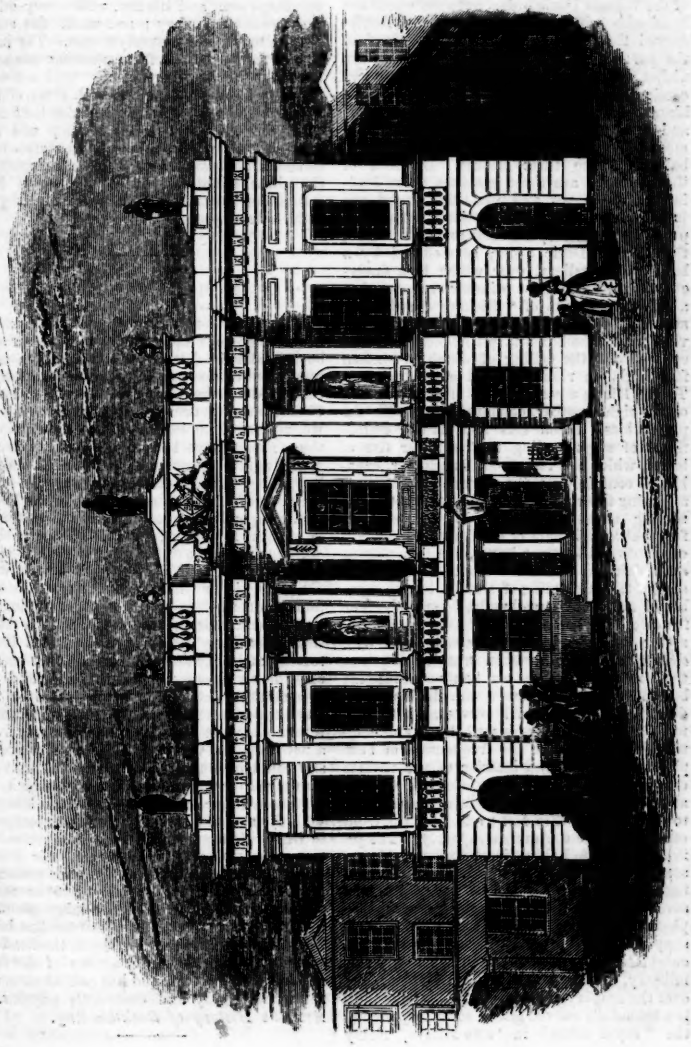


NEW THEATRE ROYAL, GLASGOW.

THE GLASGOW THEATRE

Was erected from plans by Mr. Spence, architect, under the superintendence of Mr. Alexander; it is in length 150 ft., and in breadth 68 ft. The front, of finely-polished free-stone, presents a light, yet massive appearance. From the basement rise columns and pilasters of the Roman Doric order, between which are handsome windows, surmounted by richly-carved theatrical trophies. At each end of the portico, over the principal entrance, are niches, containing figures of the "tragic and comic muse,"—above is a very massive entablature—in the centre are the "royal arms," and over them a handsome balustrade, surmounted by vases on pedestals. Along the balustrade are three statues. In front of the basement are three spacious doors leading to the boxes and pit,—the centre one is of an elegant description, forming a porch supported by columns and pilasters of the Roman Doric order, surmounted by a balustraded gallery, over which is a finely-executed stained-glass window, representing a full-length figure of "Richard the Third," surmounted by a "crown and wreath." The vestibule to the box and pit lobbies is a large square hall, the ceiling of which is sixteen feet high, on richly-finished ground arches. To the left is a commodious cloak-room, and on the right another, communicating with the pit lobbies. From this hall, rise a double flight of steps leading to the lower tier of boxes, which are twenty-six in number, capable of containing three hundred spectators; adjoining these, are two handsome apartments, serving as retiring-rooms to the company frequenting this part of the house. From the corridors of the lower boxes, are two elegant stairs (similar to those below,) leading to the second tier, consisting of sixteen boxes, capable of containing two hundred persons. The fronts of the box-tiers hang over in a novel style; and the backs are constructed with sliding panels, so as when occasion requires, the large inner lobbies can be thrown into the boxes. Adjoining the pit are double corridors, the outer of which serves as a promenade, and communicates with large and commodious *saloons* for the frequenters of both pit and boxes. The interior of the theatre corresponds in magnificence with the exterior and entrances. The height from the pit-floor to the ceiling is fifty feet; and from the front of the boxes to the orchestra, sixty. The pit is calculated to hold at least six hundred persons. The first gallery is capable of containing six hundred spectators, and the second seven hundred. The proscenium, or frontispiece of the stage, consists of a lofty arch, supported by four pilasters, and a handsome entablature. Under the arch are richly-cast military, dramatic, and musical trophies, and over the drapery, reaching to the extreme ends, is a splendidly-carved gilded scroll, supporting the "royal arms," in 'alto-relievo,' richly carved and emblazoned. The depth of the stage, from the foot-lights to the back-wall, is fifty-four feet, and the width at foot-lights thirty-four feet. The ceiling, in the form of a majestic dome, is richly decorated with panels and stucco ornaments. On each side of the stage are the scene rooms, and green room; and above, the dressing-rooms, wardrobe, painting-room, and library, with every other convenience necessary; and under the stage are the music and property rooms. The interior of the house is in form what is commonly termed "the long horse-shoe," with a gentle declivity from the centre to both sides of the stage. The point of sight has also been studied from all parts of the house; and the building, as a whole, may safely be stated to be one of the most commodious and elegant in the three kingdoms, being the fourth Mr. Alexander has erected and altered in Glasgow at his own expense.

MICHAEL FARADAY.

This eminent person was the son of a humble blacksmith, who apprenticed him to a small book-binder in Blandford-street, when only nine years of age, and in which occupation he continued till he was twenty-two. The circumstances that occasioned his exchanging the work-room of the binder for the laboratory of the chemist have been thus forcibly related. Ned Magrath, now secretary to the Athenæum, happening, five-and-twenty years ago, to enter the shop of Ribeau, observed one of the bucks of the paper bonnet zealously studying a book he ought to have been binding. He approached—it was a volume of the old *Britannica*, open at Electricity. He entered into talk with the greasy journeyman, and was astonished to find in him a self-taught chemist, of no slender pretensions. He presented him with a set of tickets for Davy's lectures at the Royal Institution: and daily thereafter might the nondescript be seen perched, pen in hand, and his eyes starting out of his head, just over the clock opposite the chair. At last the course terminated; but Faraday's spirit had received a new impulse, which nothing but dire necessity could have restrained; and from that he was saved by the promptitude with which, on his forwarding a modest outline of his history, with the notes he had made of these lectures, to Davy, that great and good man rushed to the assistance of kindred genius. Sir Humphrey immediately appointed him an assistant in the laboratory; and, after two or three years had passed, he found Faraday qualified to act as his secretary. His career had been successful, and he now stands at the head of his profession. He ranks as one of the first lecturers of the day, and has published several works highly and deservedly popular.—*Arnett's History of Book-binding.*

WALKING ON FIRE.

The Rev. Mr. Elouis, a church missionary, in India, gives the following account of this ceremony, in a letter, dated August 6, 1838:—

Hearing that the superstitious ceremony of walking on fire was to take place this afternoon, near the Mount Road, I repaired to the spot, in company with the Rev. J. H. Gray. The pagoda was situated behind the buildings, which communicate by a narrow street. Passing through this, we entered the court of the pagoda. Here was an idol, in a sitting posture, very gaudily painted, and at least 15ft. high. It was the figure of a man, with two large, staring eyes, and two tusks protruding from his upper jaw. A black, sharply-pointed sword was placed vertically in the right hand; at the left leg was a small figure in a sitting posture, with a shield in one hand, and in the other a weapon, something in the shape of a battledore; the whole had the appearance of brick. Some of the attendants broke cocoanuts at the feet of this monster; and we perceived on the pedestal, flowers, and a mess like a mixture of barley-meal for a dog-kennel. We proceeded immediately to the gate of the pagoda, where a crowd was assembled. Our appearance seemed to create confusion among the attendants; one of whom inquired what brought us there. On our replying that it was a desire to see what was going forward, he said it was not permitted to us to come too near. We accordingly withdrew to a position which commanded a view of the pagoda, and the space in front, and which the very urgent entreaties of the attendants could not induce us to quit. They were anxious to explain that the walking on fire would not take place for nearly two hours; but on our giving them to understand that we had resolved to remain, we were rather surprised to see two arm-chairs brought for us, and placed in the shade; the object seemed to be, to have the vehicle in which we were seated taken out of the court, but although we availed ourselves of the chairs, we would not allow this, as, to reach it again, we must have walked some distance under a burning sun.

We soon observed a native ascend the pedestal, and take from some part of the body of the idol, a large knife, with which he returned, followed by a crowd, to the middle of the court; where a circle was formed round three fine sheep, which were killed in succession. A rope, held by a native, was attached to the head, and drawn tight; and at the moment, when the animal drew back, and stretched its neck to the utmost, a single stroke of the knife severed the head from the body, and the creature fell on its side, struggling convulsively for a few seconds. I saw the head of one of these sheep lying at the gate of the pagoda: it appears that this is the portion of the priest, and that the body is taken away by the person who offers the sheep.

A very large fire, fed with green branches, was burning fiercely in the centre of an excavated parallelogram, about 12ft. 6in., by 6ft. broad, at one end of which, and of the same breadth, was a hollow, filled with water from a channel; the whole was surrounded by a fence of stakes and ropes. About an hour after the sheep had been killed, two idols on stages, supported on men's shoulders, were brought from the pagoda and paraded, first round the court, and then through the narrow street; a man astride on an ox was thumping furiously on a pair of tom-toms, slung over the shoulders of the animal, the sound, with that of other instruments, was quite stunning. One of the figures was adorned with flowers, and seated on a green peacock, larger than life, it was shaded from the sun by a pink parasol. Although quite close to the idol, I could not make out what it represented. In the mean time, the boughs which were not consumed were taken away, and the ashes of the fire, forming a large heap, were spread over the excavated space, so as to present a level surface. At first we found it difficult to maintain our position, on account of the heat; but its intensity was much diminished before the reappearance of the idols, which returned in about an hour, and were stationed at the edge of the water; no live coals were then perceptible. Ten or twelve persons, with necklaces of white flowers, and led on by a native, on whose head was a pyramidal frame covered with flowers, rushed over the ashes, passing through the water to the idols, before which they assembled. The man with the frame on his head began, as usual, to wheel round, and several individuals addressed him in a kind of chant, keeping time with a sort of rattle, one grasped in each hand. Near this man was a native, with a large earthen pot of fire on his head, the flames issuing from the mouth, and through the apertures in the upper part; he was also decked with white flowers, and I perceived some strings of these between his fingers and the pot, as if to protect them from the heat.

Although the votaries were barefoot, not having any clothing but a piece of cloth round the middle, it was certainly no great exploit to pass over the ashes at full speed, especially as any embers which might adhere to the feet would be instantly extinguished in the puddle of water. Indeed there was manifest deception throughout the whole affair. When the ceremony was concluded, many of the spectators drew near, took some of the ashes in their hands, and rubbed them on their foreheads; some did not choose well; and it was rather ludicrous to see them dropping the ashes from one hand to the other, and shaking their fingers."*

* For History of the Art of Walking over Fire, and also of Fire-Eaters, vide Smeeton's *Biographia Curiosa*: vol. 1. p. 52.

DOMESTIC ECONOMY,

A DREAM.

It has often struck me, that honourable gentlemen who talk so fluently, and reason so wisely on this favourite topic, of which their knowledge must be entirely theoretical, as not having the most distant necessity to study it practically, might, not unfrequently, gather useful hints from those classes whose circumstances compel them to pay more or less attention to this useful science. Among the said classes would be included, the poor mechanic, the respectable tradesman, who occasionally finds some difficulty in keeping all things even, and the petty placeman, whose income is altogether incompatible with his habits, education, and rank in society; and who, too often, rather than practice this simple virtue, (for such it must be termed, when the neglect of it leads to vice and ruin) clings with a tenacity truly infatuated, to a shadow —the *opinion of the world*, which the exercise of a little self-denial would enable him to treat with the contempt it deserves.

But the incident which gave rise to these sage reflections, came under my observation among a class lower in the scale of society, than any within the limits already mentioned, and consequently less influenced by the opinion of the world; *ergo*, more likely to furnish the best examples of simple ingenuity, in economizing the necessaries and luxuries of life. I shall not hazard an opinion as to whether the article so admirably economized on the occasion in question, belongs to the former or latter class, as I am aware that economists differ on the point.

One fine autumnal evening, while I was traversing (as a cockney traveller would say) that range of mountains known as the Surrey hills, running in a south-westerly direction from Greenwich to Croydon, near which they terminate in the bold and commanding table land on which stands the picturesque village of Norwood, I fell in with several tribes of aborigines, or, as they are vulgarly called, gypsies, who still inhabit those wild and mountainous regions, and preserve most of the primitive habits peculiar to our species. This is strongly exemplified in their total disregard of those laws which civilized society have thought proper to frame for the protection of private property.

But as this trait, as well as many others peculiar to the genus, have been noticed by former travellers, I shall proceed to narrate the circumstance to which the world is indebted for the publication of this interesting and learned disquisition.

In the course of my journey, I emerged from a dense thicket, and found myself suddenly standing in the presence of a party of the natives, sitting round a fire over which was a kettle suspended from a sort of triangle. The encampment was fixed on a small prairie at the mouth of a deep ravine, from which *debouched* a mountain stream, whose gentle murmur, as it merrily danced over its pebbled bed, prevented them from hearing me approach, until I was within a few yards of them.

The party consisted of seven persons, besides several urchins who dabbled in the brook. After the surprise created by my sudden intrusion, had subsided, they seemed to take no further notice of me; for, throwing some sticks into the fire, they resumed their former occupation, or rather, amusement—smoking tobacco, which they carried on upon the following economical, social, and, to me, new principle.

An old man, who appeared to be the chief of the tribe, having filled a short black pipe with the precious weed, introduced it into the left side of his mouth, and volumes of smoke, scarcely discernible in colour from his white hair, rose for a few moments in graceful wreaths round his venerable head. Presently the cloud which hovered over him dispersed into thin air, and, in a few seconds, the smoke issued from the mouth of a person at some little distance, and continued to do so. Not wishing to be considered intrusive, nor much caring to remain longer than necessary in such doubtful society, I was retiring; but, seeing a column of smoke rising from one mouth *only*, although all appeared to be furnished with pipes, my curiosity was so strongly excited, that it fairly got the better of every other feeling; for I began to think that they had discovered some new process of "consuming their own smoke."

Unwilling to lose, at any risk, the advantages of a discovery which promised to be invaluable to a smoker and a bachelor, who was at the mercy of "werry partiklar" old maids who let lodgings to "single men," with the awful reserve of "No smoking allowed," I returned to the group under pretence of inquiring my way. I then, for the first time, perceived that the only tobacco-pipe among the party, was that used by the old man, from whose mouth, to that of his next neighbour, a communication was established by a long piece of straw. The person thus made the depository of the precious fumes, transmitted them in his turn, and by the same ingenious and simple means, to the nearest sitter, and so on, until, at last, a column of attenuated smoke issued (as an anatomist would say,) from the largest facial orifice of the person who completed the circle. The pipe-holder formed, as it were, a sort of *fumal* reservoir, from which circulated—not, as is usual, the glass—but the smoke, among this social party. The old man, as a relentless turncock serves a tenant in arrears, sometimes cut off the supplies, by withdrawing his pipe, and it was amusing to observe the anxiety with which they watched the re-commencement of the operation, and the eagerness with which they

re-established the line of communication. After complimenting them on their ingenuity, I threw half-a-crown for the purpose of condensing the smoke by the application of "heavy wet."

I proceeded on my ramble for about half a mile, when, fatigued by the heat of the afternoon, I laid down under a spreading oak, where I soon fell asleep. The incidents I have just related, acting on the brain which loves to indulge the vagaries of the imagination when set loose from the controul of waking reason, produced the following ludicrous dream.

Methought St. Paul's was converted into a large furnace, or manufactory, for generating tobacco-smoke, which was carried like gas, or water, into every street, lane, and alley, of this great metropolis, and meted out to its inhabitants much in the same manner. Public depôts were erected at convenient distances, in which were placed stop-cocks corresponding in number with the various sorts of tobacco used, and labelled according to the quality of the fumes which they supplied, from the common shag, up to the most delicately-flavoured Havannah. The materials of the mouth-pieces attached to the different taps, varied according to the quality of the tobacco, some being formed of common clay, and others of gold and silver fixed at the extremity of long elastic tubes which led, in serpentine coils, to costly couches, whereon lounged the listless smokers. The rates of payment were in proportion to the time and quality consumed. When the smoke was "laid on" in private dwellings, the rates were charged according to the rental; but in an inverse proportion to the usual mode, viz., the lower the rent and poorer the tenant, the higher the charges, and *vice versâ*. This national undertaking had not been long established, before a system of fraud was begun to be carried on, which the laws of the establishment were unable to suppress, such an infringement not being contemplated at the time of their formation.

This ingenious method of robbing had been first introduced from Ireland, and was founded no doubt on a system which has long flourished in that country, viz., that of "subletting;" for, instead of the finest of all "pisintry," as they issued of a morning, with spade and hod from the purlieus of St. Giles's and the Borough, applying, as the law intended, their respective "potato traps" to different taps, *one* would pay his "pinny," and take possession of a mouth-piece, and forthwith appeared a phenomenon peculiar to his country, viz., a "tail," of some half-dozen joints, formed by as many Emeralders, through which the smoke circulated freely in the manner already described. This extension of their principle was considered a fraud by the "London Tobacco Smoke Company," but, by the "pisintry," who loudly complained of "Injustice to Ireland" in the attempt to suppress the practice, perfectly fair. After much eloquence had been expended on both sides of the question, and many precedents quoted by the learned counsel for the "pisintry," the case was at last decided in favour of the defendants; the learned judge, who directed the jury, alleging, as a reason for the verdict, that the ingenuity of a man's brain was as much his private property as anything more substantial he might be possessed of, and that, as it was the only thing the defendants in this case seemed to possess, it would be great injustice to deprive them of the fruits of it.

Desirous of enjoying a whiff on the new principle, I entered a depôt, and seizing an amber tube marked "Best Havannah," I ordered the smoke to be "turned on." But I had no sooner inhaled the fragrant fumes, than I felt a sensation of choking. Waking with a start, I discovered that an adventurous fly had found its way into my mouth, and was exploring the passage leading to the gastric regions. I also discovered that the day was fast closing, and that one of the Gypsies was stealthily advancing towards me. I therefore made the best of my way home, laughing at the absurdity of my dream.

M.

THE COLISEUM AND FORUM.

"We visited the Forum and the ruins of the Coliseum every day. The Coliseum is unlike any work of human hands I ever saw before. It is of enormous height and circuit, and the arches built of massy stones, are piled on one another, and jut into the blue air, shattered into the forms of overhanging rocks. It has been changed by time into the image of an amphitheatre of rocky hills overgrown by the wild olive, the myrtle, and the fig-tree, and threaded by little paths, which wind among its ruined stairs and immeasurable galleries: the copsewood over-shadows you as you wander through its labyrinths, and the wild weeds of this climate of flowers bloom under your feet. The arena is covered with grass, and pierces, like the skirts of a natural plain, the chasms of the broken arches around. But a small part of the exterior circumference remains—it is exquisitely light and beautiful; and the effect of the perfection of its architecture, adorned with ranges of Corinthian pilasters, supporting a bold cornice, is such, as to diminish the effect of its greatness. The interior is all ruin. I can scarcely believe that when encrusted with Dorian marble, and ornamented by columns of Egyptian granite, its effect could have been so sublime and so impressive as in its present state. It is open to the sky, and it was the clear and sunny weather of the end of November in this climate when we visited it, day after day. Near it is the Arch of Constantine, or rather the arch of Trajan; for the servile and avaricious senate of degraded Rome ordered that the monument of his predecessor should be demolished, in order to dedicate one to him,

who had crept among the blood of his murdered family to the supreme power. It is exquisitely beautiful and perfect. The Forum is a plain in the midst of Rome, a kind of desert, full of heaps of stones and pits, and though so near the habitations of men, is the most desolate place you can conceive. The ruins of temples stand in and around it, shattered columns and ranges of others complete, supporting cornices of exquisite workmanship, and vast vaults of shattered domes distinct with regular compartments, once filled with sculptures of ivory or brass. The temples of Jupiter, and Concord, and Peace, and the Sun, and the Moon, and Vesta, are all within a short distance of this spot. Behold the wrecks of what a great nation once dedicated to the abstractions of the mind! Rome is a city, as it were, of the dead, or rather of those who cannot die, and who survive the puny generations whith inhabit and pass over the spot which they have made sacred to eternity. In Rome, at least in the first enthusiasm of your recognition of ancient time, you see nothing of the Italians. The nature of the city assists the delusion, for its vast and antique walls describe a circumference of sixteen miles, and thus the population is thinly scattered over this space, nearly as great as London. Wide wild fields are enclosed within it, and there are grassy lanes and copses winding among the ruins, and a great green hill, lonely and bare, which overhangs the Tiber. The gardens of the modern palaces, are like wild woods of cedar, and cypress, and pine, and the neglected walks are overgrown with weeds. The English burying-place is a green slope near the walls, under the pyramidal tomb of Cestius, and is, I think, the most beautiful and solemn cemetery I ever beheld. To see the sun shining on its bright grass, fresh, when we first visited it, with the autumnal dews, and hear the whispering of the wind among the leaves of the trees which have overgrown the tomb of Cestius, and the soil which is stirring in the sun-warm earth, and to mark the tombs, mostly of women and young people who were buried there, one might, if one were to die, desire the sleep they seem to sleep. Such is the human mind, and so it peoples with its wishes vacancy and oblivion."—*From Essays, &c., by Percy Bysshe Shelley.* [Moxon.]

THE JEWISH SANHEDRIM.

During the sojourn of the children of Israel in the Wilderness, Moses, being wearied with their perpetual complaints and murmurings, addressed himself to God in the following words:—"Wherefore hast thou afflicted thy servant, that thou layest the burden of all this people upon me? I am not able to bear all this people alone, because it is too heavy for me." Whereupon the Lord said unto him, "Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them, and bring them unto the Tabernacle of the Congregation, that they may stand there with thee; and I will come down and talk with thee there; and I will take of the Spirit, which is upon thee, and will put it upon them, and they shall bear the burden with thee, that thou bear it not thyself alone." Moses, having executed this command, "the elders assembled at the Tabernacle of the Congregation; and, when the Spirit of the Lord rested upon them, they prophecied, and did not cease." These words are held by most of the Rabbinical, as well as some Christian writers, to be the true origin of the Sanhedrim. But this appears to be a mistake; for, Moses does not speak of the difficulty or multiplicity of business that was laid upon him, but of the continual mutiny and sedition of the people, which he was not able to withstand alone. Some time prior to the above event, Moses having appointed a certain number of judges, in order to assist him in the labour of judging the people in civil, as well as capital causes, it is not improbable but that some members of this council were chosen from among these judges; for, we find them called by God himself, the elders and officers of the people. Moses, therefore, required no assistance in the administration of affairs of this nature; but, a sufficient number of persons having such power and authority over the people, that they might be enabled to restrain them from seditious practices, and awe them into obedience; for which reason, when God made choice of them, he gave them the spirit of prophecy, as an evident sign of his having appointed them coadjutors to Moses, in the exercise of his supreme authority; and, at the same time, it does not appear from the above passage, that this assembly of seventy persons was to be perpetuated in the Jewish state, for we do not find any mention made of the mode by which others were to be appointed to fill up vacancies that might occur. After the death of Moses, Joshua ruled the people with absolute authority; settled the portions of the several tribes in the land of Canaan; dismissed those who had assisted their brethren in the conquest of it; received all appeals; redressed all grievances; and, in short, acted as the only governor of the nation, independent of all controul from any supreme council. The judges who governed Israel after the death of Joshua, and who attended to the administration of justice, do not appear to have been under any superior authority, which we should have been enabled to discover by their acts or decrees, if any council, possessing the power of the Sanhedrim, had existed at that period. The kings, who succeeded the judges, displaced high-priests, waged war, made and deposed judges; and, in short, acted in the same manner as most of the princes of that period, without ever any superior authority interposing, in order to stop the course of their extravagance, or curb their exorbitant power.

In the books of Ezra and Nehemiah, which were written after the Babylonish captivity, there is no mention made of the Sanhedrim, although we find several affairs of great moment transacted during that period; namely, the reformation of the people's manners; the dissolution of illegal marriages; a stop put to the profanation of the Sabbath; and a covenant of obedience to God, made and signed by the deputies of the Priests, Levites, and common-people. In short, not only the sacred writers, but also Josephus, Philo, Origen, Eusebius, and St. Jerome, who were all well versed in the ancient government of the Jews, make no mention of the Sanhedrim, before the time of the Maccabees.

The word Sanhedrim is, doubtless, of Greek origin; for, according to Livy, those senators, whom the Macedonians intrusted with the administration of their government, were called *Synedri*; and, should this be its true derivation, it would be in vain to look into the first centuries of the Jewish church, for the origin of a council whose name is of later extract.

This council is supposed to have been instituted in the time of the Maccabees, by either Judas or Jonathan, and as they were doubtless included among the number of its members, the high-priest was probably the settled president, who, for that reason, was called *Nasi*,* and, in his absence, had a deputy called *Abbeth-din*,† and a sub-deputy called *Chacam*;‡ but all the rest had the common name of elders or senators. Some of these senators, who were usually taken from other inferior courts, were to be priests; others, laymen; but all persons of untainted birth, good learning, and profound knowledge, in the law, both written and traditional.

Before the time of Hyrcanus, the government under the prince was managed by two councils, or courts of justice; one consisting of twenty-three persons, called the lesser Sanhedrim; and the other of seventy-two, called the greater Sanhedrim; of the first or lesser Sanhedrim, there was one in every city except Jerusalem, where there were two, which sat apart from each other, in two distinct rooms. Of the latter or greater Sanhedrim, there was only one in the whole land. The lesser Sanhedrim dispatched all affairs of justice arising within the respective cities where they sat, and the precincts belonging to them. The great Sanhedrim presided over the affairs of the whole nation; received appeals from the lesser Sanhedrims; interpreted the laws; and, by new institutions, from time to time, regulated the execution of them. Gabinius having abolished these different Sanhedrims, erected five courts, or new Sanhedrims, which he invested with sovereign power; but, at the same time, independent of each other. He placed the first, at Jerusalem; the second, at Jericho; the third, at Gadara; the fourth, at Amathus; and the fifth, at Sepphoris; and having under these five cities, divided the land into five provinces, he ordered the inhabitants of each to repair to the court which he had there erected, and from which there was no appeal, except it were to Rome. Besides the two sorts of Sanhedrims mentioned above, there was a third court which was not affected by any of these alterations. This court, which was called the Court of Three, was instituted for the deciding of controversies about bargains, sales, contracts, and all other affairs that related to the civil rights of the Jews. When they wished to constitute a court of this description, the two litigants chose each a judge; these two judges chose a third, which three heard, and ultimately determined the matter in contest.

The room in which the great Sanhedrim met, was a rotunda, one half of which was built within, and the other half without the Temple. The *Nasi*, or prince of the council, sat upon a throne elevated above the rest, at the upper end of the room, having his deputy on his right hand, and sub-deputy on his left; while the senators were ranged in order on each side; there were likewise three secretaries, whose business was to record the matters that came before them; one of whom wrote the sentences of those who were absolved; another had the condemnations under his care; and the third entered into their books the several pleadings of all contending parties.

According to the rabbinical writers, this high court of judicature not only decided such causes as were brought before it, by way of appeal from the inferior courts, but had likewise under its jurisdiction, the king, the high-priest, and the prophets. Although many writers will not allow the Sanhedrim to have had any such authority; yet, it is certain, that all private controversies of difficult discussion, all matters relating to religion, and all important affairs of state, were submitted to the determination of this assembly, from whose decisions there was no appeal. At what period after Judea became a Roman province, the Sanhedrim were deprived of the power of life and death, has been a matter of some dispute among the learned; but Josephus tells us that the senate and the emperor of Rome took no ancient rights from the nations they conquered; and, when Christ was brought before Pilate, he said, "take ye him, and judge him according to your law;" from which it appears that they still retained their power, although, perhaps, it was under some limitations.

The following particulars relating to the formality observed in bringing a law-suit before this council, are given by Maimonides, in his account of the Sanhedrim:—"The business was first to be examined in the inferior courts; but, if it could not be decided there, the judges sent to Jerusalem to consult the judgment chamber that sat upon the Mount of the Temple. From this first tribunal they

* Prince of the Sanhedrim.
† Father of the house of judgment.
‡ The Wise.

proceeded to that which sat at the Temple-gate; and, if the matter was not determined there, they came, at last, to the great council chamber, which was held in one of the apartments belonging to the Temple; and this last council determined with so much justice and authority, that there were no divisions seen during all the time that the second Temple lasted." W. G. C.

MODE OF TRAVELLING BY THE HINDOOS.

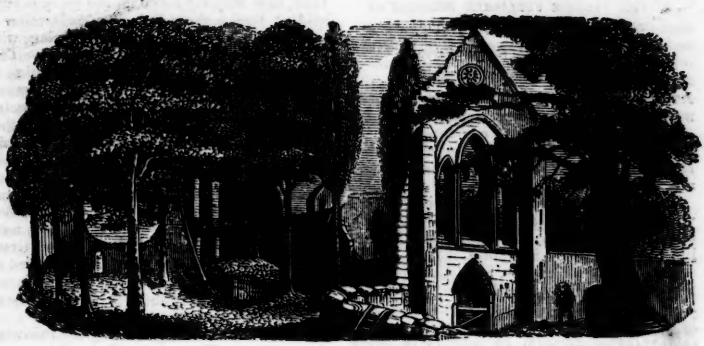
Under the cool shade of that wide-spreading banian tree, which shoots forth its tendrils and multiplies its pillared branches, an avenue around the parent stem, you will perceive a Hindoo family. The party consists of a man, his wife, and youthful daughter; their baggage has just been removed from the back of that weak and hungry-looking ox. It is about ten o'clock, and a meal has been prepared by the mother and daughter. The husband and father having pulled off his turban and upper garments, till his body is bared to the waist, he eats his solitary breakfast: neither wife nor daughter is allowed to partake with him. As soon as he has finished his repast, his daughter brings the ox's saddle, on which he lays himself down to sleep. The mother and daughter are then at liberty to take the portion which has been left for them: nor are they discontented; it is the universal custom of their people, and they have known no other. It was not, however, their lot to find rest when their scanty meal was finished. Though just come off a journey, they are busily employed in preparing the ingredients for the afternoon supply: firewood has first to be gathered. The fire-places are of simple, or rather rude preparation, two oblong holes in the ground containing the lighted wood, over which the cooking vessels are placed. The whole stock of culinary utensils consists of four earthern pots or chatties, and a brass pot. This last is an important part of the Hindoo's kitchen apparatus: it is used for drawing water and drinking from, as brass is almost the only material which can be used without violating their superstitious usages, since it admits of being cleansed, even although it has been touched by the impure saliva! Plates and dishes find a substitute, in the Hindoo kitchen, in the leaf of the Indian fig-tree. This leaf is of a thick and glutinous quality, and when dry and pinned together with bits of straw or thorns, it forms a substantial plate, off which I have myself taken my food. The turmeric, the tamarind, the cocoa-nut, the garlic, and red pepper, with other condiments, compose the mixture provided by these females for the dinner of their sleeping lord; and now they, one or the other, lie down to indulge the almost universal custom, and take their forenoon sleep. When the sun has gone down from his meridian, they will rise and make preparations for resuming their journey.—*Massie's Continental India.*

COUNTRY AND CHARACTER OF THE BENGALESE.

Of the provinces which had been subject to the House of Tamerlane, the wealthiest was Bengal. No part of India possessed such natural advantages, both for agriculture and commerce. The Ganges, rushing through a hundred channels to the sea, has formed a vast plain of rich mould, which, even under the tropical sky, rivals the verdure of an English April. The rice-fields yield an increase such as is elsewhere unknown. Spices, sugar, vegetable oils, are produced with similar exuberance. The rivers afford an inexhaustible supply of fish. The desolate islands along the sea-coast, over-grown by noxious vegetation, and swarming with deer and tigers, supply the cultivated districts with abundance of salt. The great stream which fertilizes the soil is, at the same time, the chief highway of Eastern commerce. On its banks, and on those of its tributary waters, are the wealthiest marts, the most splendid capitals, the most sacred shrines of India. The tyranny of man had for ages struggled in vain against the overflowing bounty of nature. In spite of the Mussulman despot, and the Mahratta free-booter, Bengal was known through the East as the garden of Eden,—as the rich kingdom. Its population multiplied exceedingly. Other provinces were nourished from the overflowing of its granaries: and the ladies of London and Paris were clothed in the delicate produce of its looms. The race, by whom this rich tract was peopled, enervated by a soft climate, and accustomed to peaceful avocations, bore the same relation to other Asiatics, which the Asiatics generally bear to the bold and energetic children of Europe. Whatever the Bengalee does, he does languidly. His favourite pursuits are sedentary. He shrinks from bodily exertion, and though voluble in dispute, and singularly pertinacious in the war of chicane, he seldom engages in a personal conflict, and scarcely ever enlists as a soldier. It is doubted whether there be a hundred Bengalees in the East India Company's service. There never, perhaps, existed a people so thoroughly fitted by nature and by habit, for a foreign yoke.—*Edinburgh Review, Jan.* 1840.

MADAME D'ARBLAY.

Another bright star in the literary hemisphere has fallen!—Madame D'Arblay, the gifted daughter of Dr. Burney, is dead!—she departed on the 6th inst., in the 88th year of her age. In her youthful days, she had the pleasure of mingling with a brilliant coterie of glorious intellectual spirits—Johnson, Goldsmith, Garrick, Burke, and other masters of the sublime and beautiful—whose resplendent talents have shed an imperishable lustre on the brightest page of British literature. She wrote "Cecilia," "Evelina," "Edwy and Elgiva," "The Wanderer," "Memoirs of her father, Dr. Burney," &c.; and was the widow of Lieut. Gen. A. Piochard, Comte d'Arblay



VALLE CRUCIS ABBEY,

DENBIGHSHIRE.

Monastic seclusion is found even in the times previous to the Christian era. The inclination to a solitary life arose with the corruptions of society. The better disposed persons, who felt themselves unequal to resist these corruptions, sought, in solitude, a protection against temptation. To this was added the opinion, that transgressions may be best atoned for, by abstinence from all the pleasures of life, and from all society of men; and thus, according to an ancient notion, the Deity might be appeased. Abbies, or monasteries, were first founded in the deserts of Upper Egypt, where Antony collected a number of hermits, about the year 305, who, for the sake of enjoying the benefit of retirement from the world in each others society, built their huts near each other, and performed their devotional exercises in common. By vows, and strict and judicious regulations introduced by St. Benedict, they became the dwellings of piety, industry, and temperance; and the refuge of learning, driven to them for shelter from the troubles of the times: and among the many was that of Valle Crucis Abbey. It was a house of the order of Cistertians, founded in the year 1200, by Madoc ap Grffydd Mallor, Prince of Mallor, Lord of Bromfield and Dinas Brân, and grandson, by his mother's side, to Owen Gwynedd, Prince of Wales. It is romantically seated at the foot of the mountains, two miles from Llangollen, on a meadowy flat, watered by a pleasing stream, and shaded with hanging woods.

The valley, in which stand these interesting and picturesque remains, was called, long antecedent to the foundation of the abbey, Pant y Groes, or the Valley of the Cross, from an ancient column erected here to the memory of Eliseg.

Valle Crucis Abbey is supposed by some persons to have been the last religious house erected in Wales, and the first dissolved. It remained in the crown till the 9th of James I., who granted it to Edward Wotton, afterwards created Lord Wotton.

In 1654, a Lady Margaret Wotton was in possession of the Abbey, and was put under sequestration by order of the parliamentary commissioners. It is now, we believe, the property of T. Trever Mather, Esq., of Pentrehobin.

In a part of the abbey, now inhabited by a farmer, were interred the remains of the Founder, as also those of his son, Grffydd ap Madoc Mallor, in 1270.

The lower part of the abbey is vaulted, and supported by rows of low pillars. It was built, in the form of a cross, in different styles of architecture; the most ancient is that of the east end. The window at the east end is large, divided by stone tracery, surmounted by a round window of elegant workmanship, and above it the following inscription: —"A.D. ADAM. DMS. *fecit hoc opus, Pace Beatâ quiescat.* Amen."—Beneath are the letters M.D....., probably part of the date, the rest being obliterated.

At the dissolution, the revenues of this house were about 200*l.* per annum. The last abbot was John Horne, who received an annuity of 23*l.* on his surrender. This, and 10*l.* 13*s.* 4*d.* in annuities to some surviving monks, were the only charges remaining in 1553.

Abbeys differ from priories in this, that the former are under the direction of an abbot, the latter of a prior.

POSTSCRIPT

TO THE VARIOUS PUBLISHED MEMOIRS OF

PRINCE ALBERT.

Written expressly for the Mirror,

BY DR. JOHN VON HORN.

At the present moment when so much eagerness is evinced to learn particulars of the life of the bridegroom elect of our sovereign, the following notices may be acceptable, as they either add to, or correct the information already published.

It has been truly stated, that Prince Albert went, at the university of Bonn on the Rhine, through a complete course of scientific and literary education, including mental philosophy, universal history, statistics, politics, popular chemistry, natural history, &c. But it should be added, that at Bonn he formed large collections of natural curiosities; and this valuable museum he intends to bring over with him to England. Of the ornamental branches of education, he cultivated painting and music; numerous of his compositions have been published and favourably received, but there remain yet many unedited. Deserving painters and eminent musicians may expect the Prince to be their kind and generous patron. Much praise is due to the present privy councillor *Von Florschütz*, who attended the Prince to the university, and assisted him in his private studies. As regards military sciences, a highly distinguished Hanoverian officer, Captain *Von Wichmann*, was specially appointed for this branch of education. Of his leisure hours the Prince devoted a portion to hunting, of which he is very fond.

His exterior is altogether prepossessing. He is of a youthful, slender make, rather tall, his deportment graceful, and his eyes beam kindness. It has been rightly observed, that from a person's manner of laughing, just inferences may be drawn as to his general character, and in Prince Albert it betokens much good nature towards others. In addition to this, he is an amusing companion, by his lively conversation, into which he knows properly how to introduce anecdotes and witty remarks, and is quick at catching comicalities. This will account for what an English tourist, who saw him last month at Coburg, observes on him: —"To describe," says the English traveller, "the universal attachment of all classes to the Prince were impossible; I have never heard other than the most enthusiastic praise; not one dissentient voice could be heard from one end of Thuringia to the other." And again: —"The older servants of his august parent, and persons attached to his suite, cannot speak of him without affection."

We now proceed to correct the various mis-statements of the English press, relating to Prince Albert's life and his family.

1. The *Court Circular* takes here the lead, by constantly calling the bridegroom elect of Her Majesty, Prince Albert of Saxe-Coburg-*Saalfeld*, until on the 23d of November, 1839, Her Majesty made, in the privy council held at Buckingham Palace, a declaration of her "intention to ally herself in marriage with Prince Albert of Saxe-Coburg and *Gotha*." The error of Saalfeld instead of Gotha, in itself important, led to others equally grave. The writers on Prince Albert's life, seeing that his father possessed also Gotha, and that his mother was a daughter of Augustus, Duke of Saxe-Gotha Altenburg, jumped to the conclusion, that the reigning Duke inherited Gotha in right of the female branch; and considering further, that King Leopold of Belgium was, when Prince of Saxe-Coburg, married to the late Princess Charlotte of Great Britain, they at once gave it as a fact, and as matter of history, that also English influence assisted the reigning duke in the increase of his territory.

All this falls to the ground by the following observations. The present Duke Ernest succeeded his father, Francis, on December 9, 1806, in the dukedom of Saxe-Saalfield-Coburg, and was at that time properly styled, Duke of Saxe-Saalfield-Coburg. But a few years afterwards, one of the ducal houses of Saxony became [February 11, 1825] extinct by the death of Frederick IV., last Duke of Saxe-Gotha-Altenburg. The other four ducal houses of Goburg, Hildburghausen, Meiningen, and Weimar, then claimed each a share of the inheritance, and there were long protracted discussions as to the right of each, and the amount of the share due to them. The opinion of celebrated lawyers was taken, numerous pamphlets were published on the subject, and a committee was appointed fairly to determine the case. The transaction ended then by the convention of November 12, 1826, by which the father of Prince Ernest shared, in virtue of the Salic law established by his illustrious ancestor Ernest the Pious, the inheritance of Saxe-Gotha-Altenburg, with his cousins, the Dukes of Meiningen and Hildburghausen, obtained the larger portion of it, but left his duchy of Saalfield to the Duke of Meiningen, and took the title of Saxe-Coburg-*Gotha*. Previous to this inheritance, the territory of the dukedom of Coburg contained 27½ German square miles, with 85,000 inhabitants; now it has 37⅝ German square miles, and 137,217 inhabitants. The question of the partition of the dukedom of Saxe-Gotha-Altenburg, was entirely foreign to English interest, and pended merely on the public law of Germany, and the particular statutes of the ducal houses of Saxony. Consequently, English influence could not be expected to interfere. Why should it interfere in favour of the Duke of Coburg, when a princess of Saxe-Meiningen was married to the late king, which would have rather led to supporting the claims of the brother of Queen Adelaide?

To female inheritance, the reigning Duke Ernest could not possibly owe any portion of the territory with which his dukedom was

increased, since, by the general law of Germany, its princesses are excluded from succession in the government of a state. They receive, when they are married, only a dowry, for which a rate is made on the various classes of inhabitants of a state; the sum thus collected being called a *Prinçessinsteuer*, or tax for the princess. The sovereign applies to the estates of his principality, and requests they would allow a certain sum, which varies according to the extent of the territory, and *e. g.* in Hesse-Cassel, amounts to about 80,000 florins. When, in 1825, the Princess Maria of Hesse-Cassel was married to the Duke of Saxe-Meiningen, the Prince Elector of Hesse-Cassel declined, indeed, applying to the estates for a dowry for his daughter, but still reserved his right to it. These contributions are also called *Beeden*, (*Bitten*,) because to obtain them, the sovereign must request (*Bitten*), the house of assembly, to make an allowance, and because they are free gifts, to which there exists no legal obligation on the part of the estates.

2. It has been stated in English papers, that the Duke Ernest, father of Prince Albert, had been separated from his first duchess. Was he divorced? She died on the 30th of August, 1831.

3. Most ludicrously we have been told in English periodicals, that on account of the smallness of the original revenue of the Duke of Coburg, previous to his inheritance of a portion of the dukedom of Gotha-Altenburg, none of the family could venture an appearance at the court of Vienna, save the Duke, and he too, rarely; also that the means of education for the younger branches were thereby extremely restricted!!! Does then the education of two minor princes require immense sums; and is it the fashion for German sovereigns or their relations frequently, and merely for a visit, to attend the Court of Vienna? The Duke of Saxe-Coburg had always a considerable civil list, and a large revenue from his domains besides, of other considerable private fortune. He himself devoted his energies mainly to the administration of his country; but his first brother, Ferdinand, was so often at Vienna, that he at last entered the Austrian military service, and married the Hungarian Princess de Kohary, with whom he became acquainted at Vienna; his second brother, Leopold, did not, indeed, often attend the court of Vienna, because by no business he was called thither; but he lived for some time at the court of St. Petersburgh, and next at the court of St. James's, where his visit led to an union with the late Princess Charlotte. The public revenue of the present dukedom of Coburg, into the possession of which the Duke came, when Prince Albert was only seven years of age, amounts to a million and two hundred thousand florins. Prince Albert visited with his brother, the courts of Munich, Dresden, Belgium, and St. James's; Prince Albert alone, also those of Vienna, and several of Italy.

4. Of Prince Albert's uncle, we have seen it in English papers incorrectly stated, "that he was, at the time of his selection by the Princess Charlotte, a simple major in the Austrian service, and that his whole means and prospective expectations were centred in his profession." The fact is, that he never was a major in the Austrian service, but a general officer in the Russian army; having, in addition to his full pay, a princely appanage from his country.

5. The mis-statement of Prince Ferdinand, uncle to Prince Albert, having turned Catholic on his marriage with the wealthy Hungarian Princess Kohary, already corrected, still has since been repeated. We therefore say, that both uncles of Prince Albert, viz., King Leopold and Prince Ferdinand, continue to be Protestants. But their ladies are Catholics, and these have been, by the marriage settlement, allowed to bring up their children in their religion. The young bridegroom elect of Queen Victoria, was, in the month of September, 1819, by the rites of the Protestant church, christened at the ancient castle of Ehrenburg, in Coburg, by the name of Albert Francis Augustus Charles Emmanuel.

Manners and Customs.

ANCIENT CUSTOMS ON TWELFTH-DAY.

BY EDWARD F. RIMBAULT.

TWELFTH-DAY is now considered the close of Christmas, after which people return to their accustomed labours, treasuring up the recollection of past enjoyments, and looking forward to a repetition of them on the return of the season. But in former times the revels were frequently extended to a later day. In Herrick's time, the 7th of January, St. Distaff's day, as he calls it, was apparently considered the last day, it being thought judicious probably to allow a kind of idle day to intervene between the sports of Twelfth-day, and the full return of labour, for he says,—

> "Partly work and partly play,
> Ye must on St. Distaff's day.
> * * *
> Give St. Distaff all the right,
> Then give Christmas sport good night,
> And next morrow every one
> To his own vocation."

All semblance of Christmas, however, was not finally discarded until the 2nd of February, Candlemas-day, or the Purification of the Virgin; and, at present, the evergreens in churches are frequently kept up until Lent. It was also the custom to burn the Christmas-log for this day, taking care to preserve a fragment to kindle the log of the following Christmas.

"Kindle the Christmas brand, and then
Till sunne-set let it burne,
Which quencht, then lay it up again,
Till Christmas next returne:
Part must be kept, wherewith to tend
The Christmas log next year:
And where 'tis safely kept, the fiend
Can do no mischief there."

He adds,—

"End now the white loafe and the pye,
And let all sports with Christmas dye."

At the time that disguisings and pageants were in vogue at court during Christmas, Twelfth-day was frequently chosen for the performance of some of the most splendid.

In one of the Fairfax MSS., entitled, "The booke of all maner of Orders concernynge an Erles hous," part of which is dated 16th Henry VII., is an account of the mode of regulating "a disguising" both by men and women on Twelfth-night

Le Nevè's MS., called "The Royal Book," containing the method of keeping festivals at court in the reign of Henry the Seventh, prescribes, "That on Twelfth-day, the king must go crowned, in his royal robes, kirtle, surcoat, his furred hood about his neck, his mantle with a long train, and his cutlass before him; his armills upon his arms, of gold set full of rich stones: and no temporal man to touch it, but the king himself; and the squire for the body must bring it to the king in a fair kerchief, and the king must put them on himself; and he must have his sceptre in his right hand, and the ball with the cross in the left hand, and the crown npon his head."

Henry the Eighth, during many successive years of his reign, indulged in gorgeous spectacles on this day, of which Hall's Chronicle furnishes us with many instances, and amongst them the following. In the 2nd year of his reign "Agaynot, the xii. daye, or the daie of the Epiphanie at nyght, before the banket in the hall at Rychemond, was a pageant devised like a mountayne glisterynge by nyght, as though it had beene all of golde and set with stones, on the top of the whiche mountayne was a tree of golde, the branches and bowes frysed with gold, spreding on euery side ouer the mountayne, with roses and pomegranettes, the whiche mountayne was with vices brought up towardes the kyng, and out of the same came a ladye apparelled in cloth of golde, and the children of honour, called the Henchemen, which were freshly disguysed, and daunced a morice before the kyng. And that done, reentered the mountayne; and then it was drawen backe; and then was the wassaile, or banket brought in, and so brake up Christmass." Amongst the treasures preserved in the British Museum, is a small oblong MS. music book containing songs, and pieces for the Virginals, written in the early part of Henry the Eighth's reign, but by far the most curious part of the MS. is a portion headed "*The Kynge's Maske*," which we may presume to have been part of the music performed before the king, in one of these magnificent pageants described by Hall in his Chronicle. The age of this MS. is decided by one portion being called *Kyng Harry the VIII.th's Pavyn. The Emperor's Pavyn.* The last-named dance taking its name from the Emperor of Germany, who visited the English court in the year 1522.

The Christmas entertainments were of a sumptuous nature, as the books of accounts preserved in the Chapter House, Westminster, amply testify. In the 6th year of Henry the Eighth's reign are charges "To Leonard Friscobald, for divers velvets, and other sylks, for the disguysing, 247*l.* 12*s.* 10*d.*," and "To Richard Gybson, for certen apparell for the dysguysing at the feast of Christemas last, 137*l.* 14*s.* 0½*d.*"

The Epiphany or Twelfth-day is a feast of very high antiquity. According to Picart's "Religious Ceremonies," the feast was celebrated in the church in the 4th century. It was an early usage to elect a king, though he does not appear among the revels of the old English court or nobility. The custom, however to decide on a king by lot, usually a bean, whence he was called King of the Bean, is of considerable antiquity, for in an account of the eighth year of Edward the Third's reign, it appears that sixty shillings were given upon the day of the Epiphany, to Regan the trumpeter, and his associates, the court minstrels, in the name of the King of the Bean.

The method of electing a king by lot was to enclose a bean in the cake, as is still the case in French twelfth-cakes, and divide it into portions, when, as before mentioned, the bean denoted the royal personage.

Henry Teonge gives a quaint description of Twelfth-day on board ship, 1676,—"We had much myrth on board, for wee had a greate kake made, in which was put a beane for the kyng, a pease for the queene, a cloave for the knave, a forked stick for the cuckoold, a rag for the slutt. The cake was cut into severall pieces in the great cabin, and all put into a napkin, out of which every one took his piece, as out of a lottery; then each piece is broken to see what was in it, which caused much laughter, to see our lieutenant prove the cuckoold, and more to see us tumble one over the other in the cabin, by reason of the ruff weather."

In some countries a coin was inserted instead of a bean, and portions of the cake were assigned to our Saviour, the Virgin Mary, and the three kings, which were given to the poor, and if the bean should happen to be in any of these portions, the king was then chosen by pulling straws.

The ingredients of the bean cake, about two hundred years ago, were flour, honey, ginger, and pepper: what they are at present, Monsieur Verey, or any other eminent pastry-cook, can better inform the world than I can.

The Public Journals.

POLYTECHNIC JOURNAL, JAN. 1840.

[This publication loses no ground: its conduct is good, and its compositions sterling; chiefly treating upon all the leading topics of the day. The present number is illustrated by some fine wood-engravings. The paper entitled "The Unity of the Fine Arts" is ably written, and from that source we condense the subjoined lucid reflections on the

"Rise and Progress of Poetry."

In the infant state of society, men live in an uninterrupted intimacy with nature, and all their sensations bear the impress of that intimacy. The poetical genius, living in that social medium (and genius is not exempted from any social condition), receives his artistical inspirations from nature, unadulterated by the artificial combinations of civilized society; the feelings and ideas, living within him, are not modified by any critical reasoning or abstracted reflection. They are not combined, but simple and distinct; and so they manifest themselves in those lyric rhapsodies, which, in the infant state of society, spring forth from the poetical son of nature, as it were, by an involuntary power, which makes him appear among his tribe as one possessed or endowed with supernatural authority; and, therefore, in the most ancient ages, the poets have always been considered the prophets and priests of their people, (bards, vates). The lyric form of poetry is, most certainly, that which, in its pristine simplicity, was alone adapted to serve as a medium for those sensations, though simple and uncombined, yet most energetic and powerful.

The lyric poet has no other guidance or inspiration than those primitive feelings which are the offspring of natural beauty without, or simple affections within, the human breast. In this sense only can we explain the more than mere allegorical traditions of the magic power exercised by lyric poets in the infancy of society, according to which, the emanations of their genius not only ruled over the hearts of men, but were powerfully influential in taming the ferocity of brute animals, or in moving, by the spell of their muse, the rocks of the desert. This is the sublime and profound meaning of the fable of Orpheus; namely, a mutual sympathy between the world of feelings and sensations, and that of exterior beings.

Lyric poetry, then, is the manifestation of those sensations of beauty and harmony which are produced either by the spontaneous intimacy of the poet with nature, excluding the reflections of scientific reasoning, or by the excitement of simple and primitive affections, excluding those complicated feelings or modified passions which are the result of the artificial combinations of civilised society.

When society passes into a state of refinement and artificial combination, then the primitive simplicity of affections and feelings gives place to those complicated passions corresponding with the multiplicity of new situations, and social, or even political, incidents. The artist, in order to present this complicated but harmonious picture before the eyes of men, is obliged to employ a poetic form corresponding with it in its complexity, and in its harmony: thus arise epic and dramatic poetry; the province of both is to depict the events and effects resulting from the social combinations of men; the former, epic poetry, adopting, as its peculiar subject, the portraiture of some remarkable epoch, comprising a combined series of events and actions connected with the social condition of a whole nation, race, or tribe; the second, dramatic poetry, presenting the characteristic features of some striking moment or incident in the social life of a people, by exhibiting forcibly the combined situation of one distinguished individual, or rather the antithesis of individual feelings and passions with the opposing combinations and interests of society. The great writer Jean Paul Richter, defines epic poetry as the picture of the arbitrary sway of a powerful destiny, exercised upon the affairs of human society; and dramatic poetry as presenting the struggles of individuals against this social destiny. Thus the efforts of epic and dramatic poetry are at the same time joined in a most intimate connection with their elder, though unpretending, sister, the lyric art; for it is the latter which pours forth the radiant and animating beams of her celestial light over the genius of the two former; and the most beautiful distinction in an author of epic and dramatic productions is to manifest by the portraiture of individual feelings, descriptions, or expressions, that he knows how to combine the sublime simplicity of lyric poetry, with the synthetic combination of the epic or dramatic art.

We stated, as the characteristic distinction of poetic genius, that the ideas of beauty and harmony issue from the mind of the poet in a poetical form, which latter expression means, in its general adoption, rhythmus and versification; still we are not inclined to exclude from a claim to poetic genius, those who present us their artistic conceptions in that form which, though little respected in theory, has become the most unrivalled favourite of literary amusement, we speak of the modern romance writers. With respect to the essential contents of his artistic productions, the romance-writer takes his place between the epic and dramatic poet, for the province of his artistic exertions is like the *epopée* and the drama, no other than the scenery of social life; and as his form admits a greater freedom in extent and details, he may succeed in uniting, in his work, the general views of the former with the intense vivacity of the latter.

But, from whatever section of human society the romance-writer may select his subject, his admission into the ranks of poetical artists must depend on positive and defined conditions;

he must not only prove by his productions that his mind is stored with the genuine milk of true poetry—the living sensations of beauty and harmony; but, moreover, the style and form of his work, though disengaged from the fetters of rhythmus and versification, must, nevertheless, bear the stamp of true poetical imagination, and such a high degree of perfection of style, that every reader, however delicate and refined his taste may be through an intimacy with the best poets, will find, in the harmonious language of the romance-writer, a complete compensation for the absence of the versified form. We know well that we exclude, by this standard, many writers of romance, whose merits, in other points of view, have obtained them high praise in the literary world. We have no objection that those writers should be considered in the rank of moral philosophers, but they never can be allowed to enter into the sanctuary of true poetry as long as they do not exhibit the genuine test of the artist, namely, beautiful and harmonious ideas in a beautiful and harmonious form.

THE EDINBURGH REVIEW, NO. CXLII,

[Comes forward with its usual series of powerfully-written articles, upon the many subjects it takes in hand. Among the papers, however, one, in particular, from the vigour of its thought, and masterliness of its style, has chiefly seized our attention; we refer to the review upon Sir John Malcolm's 'Life of Lord Clive.' As an average specimen of its manner, and of the valuable information it embodies, we adduce the following,

Comprehensive Sketch of the Mogul Empire.]

The empire which Baber and his Moguls reared in the sixteenth century, was long one of the most extensive and splendid in the world. In no European kingdom was so large a population subject to a single prince, or so large a revenue poured into the treasury. The beauty and magnificence of the buildings, erected by the sovereigns of Hindostan, amazed even travellers who had seen St. Peter's. The innumerable retinues and gorgeous decorations which surrounded the throne of Delhi, dazzled even eyes which were accustomed to the pomp of Versailles. Some of the great viceroys, who held their posts by virtue of commissions from the mogul, ruled as many subjects, and enjoyed as large an income as the King of France or the Emperor of Germany. Even the deputies of these deputies, might well rank, as to extent of territory, and amount of revenue, with the Grand Duke of Tuscany, or the Elector of Saxony.

There can be little doubt that this great empire, powerful and prosperous as it appears on a superficial view, was yet, even in its best days, far worse governed than the worst governed parts of Europe now are. The administration was tainted with all the vices of Oriental despotism, and with all the vices inseparable from the domination of race over race. The conflicting pretensions of the princes of the royal house produced a long series of crimes and public disasters. Ambitious lieutenants of the sovereign sometimes aspired to independence. Fierce tribes of Hindoos, impatient of a foreign yoke, frequently withheld tribute, repelled the armies of the government from their mountain fastnesses, and poured down in arms on their cultivated plains. In spite, however, of such constant maladministration, in spite of occasional convulsions which shook the whole frame of society, this great monarchy, on the whole, retained, during some generations, an outward appearance of unity, majesty, and energy. But throughout the long reign of Aurungzebe, the state, notwithstanding all that the vigour and policy of the prince could effect, was hastening to dissolution. After his death, which took place in the year 1707, the ruin was fearfully rapid. Violent shocks from without co-operated with an incurable decay, which was fast proceeding within; and in a few years the empire had undergone utter decomposition.

Lamentable indeed was the change which passed over the Mogul Empire during the forty years which followed the death of Aurungzebe. A series of nominal sovereigns, sunk in indolence and debauchery, sauntered away life in secluded palaces, chewing bang, fondling concubines, and listening to buffoons. A series of ferocious invaders had descended through the western passes, to prey on the defenceless wealth of Hindostan. A Persian conqueror crossed the Indus, marched through the gates of Delhi, and bore away in triumph those treasures of which the magnificence had astonished Roe and Bernier:—the peacock throne, on which the richest jewels of Golconda had been disposed by the most skilful hands of Europe, and the inestimable Mountain of Light, which, after many strange vicissitudes, lately shone in the bracelet of Runjeet Singh, and is now destined to adorn the hideous idol of Orissa. The Afghan soon followed to complete the work of devastation which the Persian had begun. The warlike tribes of Rajpoots threw off the Mussulman yoke. A band of mercenary soldiers occupied Rohilcund. The Seiks ruled on the Indus. The Jauts spread terror along the Jumna. The high lands which border on the western sea-coast of India poured forth a yet more formidable race:—a race which was long the terror of every native power, and which yielded only, after many desperate and doubtful struggles, to the fortune and genius of England. It was under the reign of Aurungzebe that this wild clan of plunderers first descended from the mountains, and soon after his death, every corner of his wide empire learned to tremble at the mighty name of the Mahrattas. Many fertile Viceroyalties were entirely subdued by them. Their dominions stretched across the peninsula from sea to sea. Their captains reigned at Poonah, at Gualior, in Guzerat, in Berar, and in Tanjore. Nor

did they, though they had become great sovereigns, therefore cease to be freebooters. They still retained the predatory habits of their forefathers. Every region which was not subject to their rule was wasted by their incursions. Wherever their kettle-drums were heard, the peasant threw his bag of rice on his shoulder, hid his small savings in his girdle, and fled with his wife or children to the mountain or the jungles—to the milder neighbourhood of the hyæna and the tiger. Many provinces redeemed their harvests by the payment of an annual ransom. Even the wretched phantom, who still bore the imperial title, stooped to pay this ignominious 'blackmail.' The camp-fires of one rapacious leader were seen from the walls of the palace of Delhi. Another at the head of his innumerable cavalry, descended year after year on the rice-fields of Bengal. Even the European factors trembled for their magazines. Less than a hundred years ago, it was thought necessary to fortify Calcutta against the horsemen of Berar; and the name of the Mahratta ditch still preserves the memory of the danger.

PHENOMENON OF SCENT.

On the whole, Cheshire is a good scenting country when the state of the atmosphere is favourable. Maiden observes, that the worst scent is generally on the marshes near the banks of the Mersey. This is not an usual occurrence, because in Lincolnshire, Cambridgeshire, and Yorkshire, especially near the sea, it is generally found to be good. The extraordinary phenomenon of scent appears to be as little understood as ever, although numerous learned discoveries in other matters are daily expounded. I have very little doubt that there are times when the earth completely absorbs it, or, perhaps, more properly speaking, condenses it in a very short period, and that on other occasions it arises above that height at which the olfactory nerves of the hound can reach it. This theory may, in some degree, be illustrated by following a person smoking. There are periods when the effluvium will be distinguished on a parallel line with the point from which it is emitted, and there are times when it will be distinguished most strongly either above or below that point; as, for instance, should a person on horseback be smoking a cigar, and another follow him on foot, the scent of the tobacco may be strongly detected, but a person following on horseback may be scarcely able to discover it; whilst, on other occasions, it will be distinguished only by the person following on horseback. I recollect a certain master of hounds some years ago being exceedingly annoyed at people smoking; he used to declare that it destroyed the scent; but I cannot believe that it could descend from the height of a man on horseback to the line on which a foxhound hunts his game. In moist weather there is usually a capital scent in Delamere forest, much better than that which is usually found over such light soils. The coverts in Cheshire are for the most part small: there are many beautiful pieces of gorse rented by the club for the preservation of foxes; as a matter of course there is no difficulty in getting a start from them. Hill Clift gorse, Wardle's gorse, Aston-park gorse, and Filho gorse, are exceedingly well calculated for the purpose which they are intended for.—*Old Sporting Magazine* for January.

WONDROUS MECHANISM OF THE MIND.

"The wisdom of the Creator is manifest in the structure by which the mind retains all the former thoughts which it may afterward require, in an order that is ever variable, yet ever constant, and that ever adapts itself to the wants of the mind. No magazine in which all the productions of art are stored: no museum, with all the diversified productions of nature, is in any degree to be compared to the repository of the mind itself, in which are stored, not only the various objects of external nature, but the endless combination which the mind forms out of the intimation of the senses: and these, not only sorted and arranged in their distinct compartments, but these compartments changing their places; and while they offer themselves spontaneously, assuming a new order, as well as enlarging their contents according to the need, the disposition, and the pursuits of the mind, which treasures up its acquisitions within their ample and ever-enlarging receptacles."—*Douglas on the Philosophy of the Mind.*

DESCENT OF SPIDERS.

A letter from Sukkur, on the Indus, dated September 17, mentions the following phenomenon:—"I was taking a stroll into the fields, when I found myself suddenly covered with a whole host of small and large spiders. On looking about, I observed that I was standing in the midst of a large cloud of these animals, who appeared descending in a filmy web of no small dimensions, from the upper regions. Having extricated myself with some difficulty from their embraces, I took a position whence I could see about me, without being annoyed by them, and, to my astonishment, I beheld descending, maze within maze, and fold within fold, an innumerable host of spiders, all suspended and dancing on their numberless tiny threads, which where at times seen to glance in every variety of shade, amid the beams of the rising sun. The morning was somewhat dark and louring, and the stillness was now and then broken by some distant rumblings of thunder."—*Asiatic Journal.*

The Gatherer.

Mehemet Ali, at the request of the Royal Society of London, has given directions for the erection of a meteorological and magnetic observatory, for the purpose of co-operating with the others, about to be established by the British government.

"A dreadful little for a shilling," said a penurious fellow to a physician, who dealt out an emetic, "can't you give more?"

"One of our great dramatic poets," says an evening journal, "being, on the 31st ult., astonished at the agitated appearance of his barber, who attends to shave him every morning, asked him what was the matter. 'Ah, sir!' said the barber, 'it is predicted that the world is to end next month; the *bêtes* are to die on the 4th of January, and the men on the 6th.'—'Good God,' said the poet, 'who then is to shave me on the 5th?'"—*Paris Paper.*

The institution of the Sabbath is the blessed antidote of worldly care, as well as of mere physical labour—medicine for soul and body to rich and poor.

The New Comet.—This recently discovered body was observed at the Cambridge observatory, on the mornings of December 28, 29, 30, and January 2, and 3. The apparent right ascensions and declinations (exclusive of corrections for parallax,) were found on those days to be nearly as follow, at the subjoined times, from Greenwich mean midnight:—

Time from Midnt.	Right Ascen.	Declination.
h. m.	h. m. s	deg. m. s.
5 59,83 ..	16 29 50 ..	3 21 23 N.
5 52,74 ..	16 37 37 ..	3 18 31
6 9,54 ..	16 45 15 ..	3 14 20
7 14,45 ..	17 7 3 ..	2 53 40
5 54,94 ..	17 13 29 ..	2 44 20

Ancient Bas-reliefs.—A letter from Tièvreville, in the department of the Seine Inferieure, states, that M. Certain, a painter in glass at Fauville, had recently discovered two ancient bas-reliefs at the former place—the one in yellowish marble, representing the murder of Thomas à Becket,—the other in alabaster, and supposed to represent the murder, in 589, of Saint Pretèxtat, Archbishop of Rouen.

We learn by the Dublin papers, that a son was born of Mrs. Hemsworth, of Parsontown, whose father was in the 102d year of his age.

In a Dutch poem of the thirteenth century, called Natuurkunde, "Natural Philosophy," the Hollandic author calls the stars "candles of the air," and these are said by him to "sing wondrous songs," by which he no doubt means, the music of the spheres.

To be good, is to be happy—angels are happy, only because they are good.

Minds of the highest order will rather aim to instruct, than to amuse the world.

Worldly Friendships.—The friendships of the world, are often confederacies in vice or leagues of pleasure.

It was the custom of one to say, that Youth, Innocence, and Cheerfulness, was what was meant by the Three Graces.

Let any man cast up, as well as he can, the amount of suffering which a single campaign upon the gigantic scale of modern hostilities, adds to the dark pages of ill—the dreadful effects which a war produces—and he will be very slow to let slip those dogs of war, whose steps are almost always accompanied by more guilt and misery than all the other scourges of our race.

Song is the natural breathing of the mind—it can hardly wear any other garment than that of the habitual thoughts. In some of its departments care and labour may produce a beautiful result, just as a painter finishes a faultless cloud. But the genuine poet rolls it forth in its grandeur—he makes it not up of separate exquisite touches—it is first a conception—then, and suddenly, an existence.

Railroads.—The first idea of constructing railways was supposed to have been between 1620 and 1650, when they were constructed of wood, and roughly made; nearly 100 years elapsed before any decided improvement was introduced, which was at the Colebrook-dale iron works, about 1776, when iron plates were put upon the wooden rails. Cast iron rails appear to have been first introduced at the Penryn works, about 1800, but until within the last few years only, the vast improvement of employing *wrought iron rails* has been introduced, by which the serious risk of accidents to passengers, by the breaking of the rails, was entirely prevented. To the ingenious Trevithick we appear to be indebted for the employment of steam upon railways, and although hosts of patentees afterwards appeared for improvements, &c., in locomotive steam-engines, by far the greater number were, in general, copyists.

There are some literary productions, in which folly and wisdom are so equally entangled, that one is constantly puzzled to discover either the true "no-meaning," or the hidden wit. You poke your finger into a fire, and hardly know whether it is to rescue a gem, or to draw out an iron nail.

One Jan Van Gorp, a Dutchman, wrote a book to prove that Adam and Eve spoke Dutch alone; but when he wished to introduce himself to the learned world, was ashamed to employ the language of Paradise, and latinized his name into Toropius Becanus.

There is not an individual human scarecrow, but has a life given him out of heaven, with eternities depending on it: for *once* and no second time.

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